

The People of Quinquina:
San Clemente Island's Original Inhabitants
as Described in Ethnohistoric Documents

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Introduction

Not much has been published regarding the indigenous population of San Clemente Island. This primarily is due to the paucity of surviving documents pertaining to the early years of the island's history following European contact. After a brief review of early European descriptions of San Clemente Island and its inhabitants, this report will focus on a virtually untapped source of information regarding San Clemente Island's Native American population: the mission records from the late eighteenth and early nineteenth centuries. Using the mission register data, some inferences may be made regarding social interaction between the Gabrielino islanders and the mainland, and the history of the acculturation of these people into European society may be reconstructed. Finally, the potential for tracing descendants of San Clemente islanders into the twentieth century will be considered.

Early European Descriptions of San Clemente Island and Its Inhabitants

The first historic mention of San Clemente Island may be found in the 1543 summary of Cabrillo's voyage prepared after the expedition's return to the port of Navidad on the west coast of Mexico. Cabrillo first encountered the Southern Chan-

nel Islands on October 7, 1542, during his voyage of discovery along the California coast. He named the two southernmost islands *San Salvador* and *La Victoria*, now known as Santa Catalina and San Clemente, after the names of two ships in his fleet. Cabrillo landed on Santa Catalina and presented beads and gifts to the Indians there. He also formally took possession of the island for the king of Spain (Kelsey 1986b:143-145,150).

San Clemente Island apparently was not visited at this time, but considering the fact that the expedition spent a good part of their next few months among the Channel Islands, one must consider the possibility that one of Cabrillo's ships may have stopped at that island sometime during the voyage. The most up-to-date research on Cabrillo's voyage now suggests that his expedition wintered on Santa Catalina Island from late November, 1542, to January 19, 1543. During this time, relations with the Indians turned sour, and Cabrillo ended up losing his life from an injury received from a fall during a skirmish with the Gabrielino islanders. His grave site, previously credited to San Miguel or Santa Rosa Islands, is now felt to be located on Santa Catalina Island instead (Kelsey 1986b:157-159).

The earliest map to show San Clemente and Santa Catalina Islands was that produced by Andrés Homem in 1559. Based on the summary reports of Cabrillo's voyage, the map shows both "La Victoria" and "San Salvador" in more or less their relative positions off the California coast (Wagner 1937:47-48; 1941:17).

Following Cabrillo's voyage, the next documented sighting of the Southern Channel Islands seems to have occurred in 1565 during the first round-trip voyage between Mexico and the Philippines. An island off the southern California coast was the first land seen and was believed to be San Salvador, i.e. Santa Catalina Island

(Wagner 1929:113; Kelsey 1986a, 1986b:150).

California's Channel Islands continued to be mentioned from time to time in the extant records pertaining to returning voyages of Manila galleons in the sixteenth and seventeenth centuries. The best known of these is the voyage of Cermeño in 1595. After losing his ship, the *San Agustín*, at Drake's Bay, Cermeño and his crew traveled south in the ship's launch. On December 16, they stopped at one of the Southern Channel Islands, probably Santa Catalina, where they obtained some "cakes made of a very yellow root resembling the sweet potato, which are cooked under the sand" at an Indian settlement near the sea. While on this island, they also took on some drinking water and collected prickly pears and wild onions to eat, along with a large fish they found washed ashore (Wagner 1929:162).

In 1598 another galleon, the *San Pedro*, is reported to have met its demise off Santa Catalina. Two salvage expeditions were undertaken to recover the lost cargo, some of these reportedly using native islanders as divers (Muche 1976, 1977, 1981, and personal communication).

In 1602 Sebastián Vizcaíno stopped at Santa Catalina, visiting settlements at Avalon harbor and the isthmus (Wagner 1929:235-239; Bolton 1963:83-86). The narratives of the voyage by Vizcaíno and by Fr. Antonio de Ascención, the expedition's missionary, provide detailed descriptions of Catalineño culture, which undoubtedly resembled that of their neighbors on San Clemente Island. Although San Clemente Island was apparently not actually visited by the Vizcaíno expedition, it was seen and received the name for which it is known today. The *derrotero* or "sailing instructions", which included a description of the *Isla de San Clemente*, were drawn up in 1603 by the chief pilot of the expedition, Bolaños, and served as the basis for

subsequent seventeenth century maps of the southern California coastline (Wagner 1937:112,116).

The first ethnohistoric description specifically mentioning the original inhabitants of San Clemente Island comes to us from the diary of another Vizcaíno, Fr. Juan Vizcaíno, who accompanied one of the supply ships, the *San Antonio*, sent to provision the Portolá expedition of 1769-1770. The ship he was on was to have met Portolá's land expedition party at San Diego Bay, but they overshot their destination and ended up visiting several of the Channel Islands before realizing their error and turning southward

From March 16-19, 1769, the *San Antonio* sought shelter off Pyramid Cove at the southeast end of San Clemente Island. Two days earlier, when San Clemente was first approached, Fr. Vizcaíno had noted that Indians were seen near Pyramid Head, and lights and smoke had been seen from their fires. After the *San Antonio* settled in off Pyramid Cove, they were visited several times by the San Clemente islanders, who traveled by plank canoe out to trade with the Spanish sailors. Eventually twenty people in six canoes visited the ship (Woodward 1959:7-8,10-14).

In addition to the canoes, Fr. Vizcaíno observed the following items of material culture used by the San Clemente islanders: otter-skin robes, formed by twisting strips of fur around fiber cords; fishing line, made from a hemp-like cord; a stick about a yard long with a tuft of black feathers tied to its apex, given as a "sign of peace"; rock crystals; pigments, including red ochre and a mineral burned to make black paint; knives hafted in wooden handles and carried on the head; abalone shells; fishhooks made of twisted cactus spines; and three-pointed harpoons (tridents). Fr. Vizcaíno also described foodstuffs used by the islanders, including various fishes,

octopi, and little bulbs (probably *Brodiaea* and/or *Calochortus*). The islanders indicated that they had contact with the mainland but warned the Spaniards regarding the violent tendencies of the mainland peoples, suggesting that cross-channel relationships were not always amicable (Woodward 1959:11-16).

With the Spanish settlement of Alta California and the establishment of missions, presidios, and pueblos on the mainland, one might expect that more documentary evidence regarding the native Gabrielino islanders might have been produced. However, virtually the only known documents, besides the mission registers, which contain references to the native peoples of San Clemente and Santa Catalina Islands, come from the journals of Yankee traders involved in illegally collecting sea otter pelts along the California coast.

On March 16, 1803, the Boston ship *Lelia Byrd* visited San Clemente Island where they encountered only eleven inhabitants, men, women, and children, living in a cave. According to Captain Richard Cleveland, the people there wore no coverings whatsoever and lived only on fish, which they baked "in the earth" (Cleveland 1885:194). The following year, the *Lelia Byrd* visited Santa Catalina Island, where six weeks were spent repairing the ship. The island's total population at that time was estimated at 150 inhabitants (Bancroft 1886:22-23). Three years later, another ship, the *O'Cain*, encountered 40 to 50 inhabitants of Santa Catalina with grain and vegetables for sale, probably suggesting that agriculture had been introduced to the island by that date (Bancroft 1886:54).

1807 is the last specific reference I have found in historic narratives describing an Indian population actually in residence on either San Clemente or Santa Catalina islands.¹ After that date, the remaining history of the Gabrielino islanders becomes

intertwined with the history of the the missions and the pueblo of Los Angeles. Before turning to the mission records and to other accounts of the Gabriellino islanders residing on the mainland, attention may be called to some of the inferences regarding culture change derived from early descriptions of San Clemente Island and its inhabitants.

It seems likely that direct European contact did not occur with the San Clemente Islanders until after the Manila galleon trade began in the closing decades of the sixteenth century. Thereafter, galleons arrived off the California coast on an annual basis, but usually avoided coming too close to shore (Wagner 1937:94,114). Sporadic contact did occasionally occur between Spanish ships and the California Indians, and it is conceivable that the San Clemente Islanders did have some first-hand encounters with European visitors at some time in the two centuries which preceded the Spanish settlement of California.

Population decline on San Clemente Island, resulting from European contacts, probably did not occur until the late eighteenth or early nineteenth centuries. Bancroft (1886:11) interpreted Cleveland's comments on his 1803 visit to San Clemente to indicate that only eleven people remained of that island's entire population, which would seem to imply either a major decline from introduced European diseases prior to 1803 or more probably an exodus of San Clemente islanders to Santa Catalina Island and the mainland. However, it is far from clear from Cleveland's narrative that the eleven people he found living in a cave in 1803 actually included the entire

¹ A footnote by Bancroft (1886:578-579) regarding a document about Indians remaining on Santa Catalina in 1822 probably pertains to Santa Cruz Island instead. Like some other historians, Bancroft tended to confuse the Chumash name, *Limu*, for Santa Cruz Island, with the Gabriellino name, *Pimu*, for Santa Catalina Island (e.g. Bancroft 1886:33-34).

population of the island in that year.

The final abandonment of San Clemente Island by its remaining native population had perhaps occurred by the end of the second decade of the nineteenth century. Historic artifacts encountered by archaeologists in middens at Big Dog Cave, probably the cave visited by Cleveland in 1803 (Woodward 1941; McKusick and Warren 1959; Woodward 1959:*xvii-xxv*) and the Ledge Site (Rechtman 1985) would therefore be derived from a period prior to the 1820s.

From scanty ethnographic information, San Clemente Island is usually considered by ethnologists to have been culturally and politically integrated with Santa Catalina Island (Kroeber 1925:620,649; Harrington MS, cited in Zahniser 1981). Assuming this to be true, we may propose the following model for the abandonment of San Clemente Island. Population decline began to occur on both San Clemente and Santa Catalina islands by the beginning of the nineteenth century because of introduced diseases from increased foreign contacts. As mainland villages were abandoned because of mission recruitment, trade with the pueblo of Los Angeles and with the missions became more important to the islanders. The combination of population decline and the rise in importance of economic links to Spanish Californian communities resulted in the migration of the San Clemente islanders first to Santa Catalina Island and eventually to the mainland. It may also be that the early nineteenth century intrusion of sea otter and fur seal hunters from Native Alaskan groups, brought south by Yankee entrepreneurs, led to competition and inimical relations with the native islanders. These combined impacts may have caused the dwindling San Clemente population to emigrate.

Mission Register Data Collection

In order to clarify patterns of social relations held by the Gabrielino Islanders and to reconstruct their demographic history during the Mission Period, data collection was undertaken from the baptismal registers of Missions San Gabriel and San Fernando and the Plaza Church of Los Angeles. Although it is sometimes claimed that some San Clemente Islanders went to Mission San Luis Rey (e.g. Robinson 1952:22; Johnston 1962:102-103), no native name connected with San Clemente Island may be found among village names in the surviving registers of that mission (Merriam 1968:141-148). Given the proximity of Santa Catalina to the Orange County coast, it might also be expected that some islanders ended up at Mission San Juan Capistrano, but again this does not appear to have been the case (Merriam 1968:122-140).

There has been some confusion regarding the native name for San Clemente Island² (Johnston 1962:112; Zahniser 1981). The nineteenth century testimony on the subject, derived from native sources, indicates that the Gabrielino called the island *Kinkipar* (Heizer 1968:8) and the Chumash knew it as *Kinkin*³ (Heizer 1952:51, 1955:197). Another name, *Harasgna*, has been sometimes associated with San Clemente Island (Heizer 1968:111), but seems more likely to refer to San Nicolas Island instead (Kroeber 1925:635; Johnston 1962:113).

² Much of the confusion apparently arises from some late ethnographic data pertaining to San Clemente Island collected by J. P. Harrington from his Gabrielino consultants (Zahniser 1981). One of Harrington's principal consultants was José María Zalvidea, interviewed between 1914 and 1917 (Harrington 1942:5; Mills and Brickfield 1986:67-68). Zalvidea was partially of Island Gabrielino descent, but it is evident from his testimony that he was not always reliable regarding placename information. Zalvidea called San Clemente Island *Xarvo*, a name which does not appear in the mission registers (Harrington MS cited in Zahniser 1981).

³ According to Harrington's information, the correct linguistic orthography for San Clemente Island's name, as pronounced by a Chumash speaker, would be *qinq'i* (Applegate 1975:39).

Evidence from the early mission and church registers essentially reveal only two names associated with the Southern Channel Islands. One of these, variously recorded as *Pimu*, *Pimuna*, *Pimunga*, *Pumunga*, and *Pimuunam*, definitely refers to Santa Catalina Island (Johnston 1962:112-113). The second, written as *Quinqui*, *Quinquina*, or *Quinquipat*, correlates well with the nineteenth century terms previously noted for San Clemente Island. The various suffixes appended frequently to the *Pimu* and *Quinqui* stems refer to the place itself (*-nga* and *-na*) or designate a person from that place (*-bit* or *-pat*) in the Gabrielino language (Johnston 1962:10).

Both the *Pimunga* (*Pimubit*, etc.) name and the *Quinquina* (*Quinquipat*, etc.) name are commonly referred to as *rancherías* (i.e. 'villages') and are frequently associated with the phrase *en la Ysla*, in the mission registers. In several instances the term *Pipimar* occurs (also written as *Pipimas*, *Ypimari*, and *Pirima*), apparently being the term used for 'Island Indian' by the Gabrielino and Juaneño (Johnston 1962:112-113; Harrington 1978:103).

Only one instance was discovered of a name which might represent a specific village on one of the islands. On November 29, 1826, a man named Francisco Andrés *Cirio*, a native of *Guicuelpan* on the islands, was baptized at the Los Angeles Plaza Church. With this one exception, the nearly complete lack of more than one "village" name per island contrasts quite markedly with the Northern Channel Islands where numerous Chumash *ranchería* names were recorded in the mission registers (Brown 1969; Johnson 1982).

To begin the process of gathering data on the Gabrielino islanders, I initially consulted a list of village names extracted from the mission baptismal registers by Stella Clemence for C. Hart Merriam (Merriam 1968). It soon became apparent that

some problems existed with the Clemence-Merriam list. For example, Clemence consistently misread the Spanish 'Q' as 'G' during her research. She thereby confused the native names for San Clemente Island and its people, mistranscribed as "Guinguina" or "Guingulpat", with people from another village, *Guinibit* (Merriam 1968:109). The latter name apparently correlates with the large Gabrielino village of *Winingna*, located where Covina now stands (Johnston 1962:144).

Although Clemence provided tabulations of the number of times a village name occurred for a given year, she only searched the San Gabriel baptismal register through 1815 and did not record instances of people baptized after that date. The Clemence-Merriam lists provided a rough index to the San Gabriel and San Fernando baptismal registers, but could not serve alone as a reliable guide to those registers.

The most useful reference for conducting research with the San Gabriel registers is a comprehensive computer printout of selected data from the registers compiled under the direction of Jeanne Muñoz (Muñoz 1982). Muñoz completely listed the date, age, sex, and village affiliation for each extant baptismal entry and also listed relatives for the baptized person when they were identified. A limited amount of cross-referencing was also undertaken to marriage and death information, but usually occurred only for those cases where a person's baptismal number was explicitly presented in the marriage or burial registers. Muñoz's listed this information for all baptisms up to the end of 1820.

Although the Muñoz list serves as an important tool in using the San Gabriel mission register data, it nevertheless does not serve as a substitute for direct reference to the mission registers themselves. A major problem is that Muñoz used the Clemence-Merriam list as a guide for coding *ranchería* names. Thus, San Clemente

islanders from *Quinquina* are mistakenly confused with *Guinivit* people from Covina, continuing the error begun by Clemence. Several other such problems in village name identification are present in the Clemence-Merriam list and therefore in the Muñoz printout as well.

A second problem is that the printout of baptismal data is listed in order of baptismal number, which makes searching by village name difficult. It would be useful for future reference if an index to the registers, sorted by village name, was prepared. A third problem is that cross-references to the marriage and burial registers are by month and year instead of by the number of the entries. When occasional typographic errors occurred in the month and year data, there were potentially hundreds of entries which had to be searched to find a person's marriage or burial. I was not in all cases successful in finding some of the cross-referenced entries indicated in the printout.

Although not in computer format, Thomas Workman Temple's typewritten transcripts for the Mission San Fernando registers are somewhat comparable to Muñoz's work for the San Gabriel registers in terms of data recorded. In addition to the same categories of data recorded by Muñoz, Temple transcribed personal names, however he omitted entries for most of the children recently born to neophyte parents who were already part of the mission community. Temple also transcribed most marriages at Mission San Fernando, but only extracted a selected number of burials, containing data of interest to him. Together with the Clemence-Merriam list of village names (Merriam 1968:93-103), the Temple extracts provide a preliminary guide to the Mission San Fernando registers.

There is one additional source, *Windle's History of Santa Catalina Island*, which contains a few transcriptions of mission register entries for Gabrielino islanders (Windle 1931:36-37). With the aid of a Spanish interpreter, Windle apparently spent part of a day working with Mission San Gabriel's registers in an effort to document the presence of Santa Catalina Island's Indians at that mission. However, he misunderstood that *Quinquipat* referred to Indians from San Clemente Island instead of being a name for a village on Santa Catalina Island. The few entries reproduced in his book mostly pertain to San Clemente islanders, instead of the Santa Catalineños. Also, I was unable to verify two of his entries because of apparent errors given for the dates on which the entries were made.⁴ Windle's data is interesting in that it documents baptisms for Gabrielino islanders after 1820, a period not covered by Muñz's and Clemence's lists.

Using the Clemence-Merriam, Muñoz, Temple, and Windle lists as starting points, I consulted photocopies of the San Gabriel and San Fernando mission registers, located at the Santa Barbara Mission Archive Library. I collected all data I could find for anyone from *Quinquina* or *Pimunga*. Also, all of the *Guinivit* baptisms indicated in Muñoz's printout were double-checked to find *Quinquipat* people who were misidentified.

In the process of my searching, I was able to identify several islanders in the San Gabriel and San Fernando registers which had been missed by previous researchers, especially for the years following 1820. The 1824 *padrón* (census) of Mission San

⁴ It also may be that Windle used a little fictional license in composing one of the unverified entries. A woman baptized as "Juana Maria" was "taken from Catalina Island to San Gabriel Mission" (Windle 1931:36). She had a father named *Turei*, who figured prominently in a fable, related elsewhere in Windle's book, about a dying Indian giving information about buried treasure.

Gabriel was also consulted, which led to the identification of a few islanders for whom data was missing in the baptismal registers, because of lost pages. I did not attempt systematically to cross-reference all marriages and burial entries to baptismal entries, but did record data from the marriage and burial registers when they were cross-referenced in Muñoz's data compilation.

Several major gaps are present in the photocopies of Mission San Gabriel's baptismal registers consulted for this study. These apparently reflect missing pages in the original registers on file at the Archdiocese Archives at Mission San Fernando, (which were not reviewed for this study). The largest gaps occur between January, 1816 and August, 1818 (392 missing entries) and between April, 1819 and December, 1820 (266 missing entries). The missing entries represent a potentially sizable source of error in my tabulations of Southern Channel islanders baptized at Mission San Gabriel.

Unfortunately, the years between 1816 and 1820 are precisely those when we might have expected many islanders to have arrived on the mainland. A comparison may be made to the missions situated in Chumash territory, where there occurred a major migration from the Northern Channel Islands to the mainland from 1816 to 1820, representing approximately 42% of the total number of Island Chumash baptisms (Johnson 1982).

The problem of lost baptismal entries may be partially remedied by thoroughly examining marriage, burial, and census registers to locate islanders with baptismal numbers corresponding to the missing pages. I relied on Muñoz's preliminary effort in this direction and on islanders listed in the 1824 *padrón* to recover information on 18 islanders whose baptisms had occurred during the periods covered by the missing

pages. Eight were associated with *Pimunga*, five with *Quinquina*, and five noted merely as *de la Ysla*.

Another source of error in mission register tabulations is the failure of the missionaries to specify any village (or island) of origin for some of the baptized Indians. For example, I was able to document two islanders baptized in 1825 at Mission San Fernando, one of them apparently a former chief of *Pimunga*, only because I recognized their native names from having seen them previously in their children's baptisms. Their entries in the register omitted any direct statement that they came from either of the Southern Channel Islands. Undoubtably other Gabrielino islanders could have been baptized, who I would have missed, because no clue existed regarding their island origin.

In addition to the mission registers of San Gabriel and San Fernando, already discussed, the registers of the Plaza Church of the Pueblo of Los Angeles contain a number of baptisms of San Clemente and Santa Catalina Islanders and their children. At the outset of this study, the Plaza Church registers were an unsuspected source and have not to my knowledge been previously recognized as containing valuable historical and genealogical data on the early Indian community of the Pueblo of Los Angeles.

The first baptismal register of the Plaza Church was begun in March, 1826 and through 1831 was almost exclusively kept by Fr. Gerónimo Boscana, who consistently noted tribal and village affiliation for the Indians he baptized. Almost all of the Island Gabrielino baptisms occurring after 1825 may be found in the Plaza Church register, only two were found at the missions after this date, one at San Fernando in 1829 and one at San Gabriel in 1832. I tabulated baptisms of islanders in the Plaza Church

baptismal register through 1836. Unfortunately, the priests who succeeded Boscana after his death in 1831 frequently omitted village or tribal affiliation for the Indians they baptized, lessening the value of the Plaza Church data after 1831.

In summary, the data derived from the surviving mission registers is not without problems in terms of completeness or representativeness. But once the limitations in the data are understood, a number of ethnohistoric interpretations may be made, which have not hitherto been readily available to the researcher interested in the cultural history of the Southern Channel Islands. In the next section, some of the information gleaned from the church registers will be presented.

Mission Register Research Results: Social Relationships

The geographical extent of social relationships involving the native islanders may be studied through examination of affinal and consanguineal kinship connections recorded between people residing in different villages. As was expected, a number of interisland kinship connections were reflected in the mission registers between San Clemente and Santa Catalina islands. These included marriages between people from the two islands and relatives of a person from one island living on the other island. Also, several instances were noted of a person who might be listed from *Quinquina* in their baptismal entry but who were later said to be from *Pimunga* in their marriage entry or in the 1824 *padrón*. This also occurred vice versa, i.e. an individual baptized from *Pimunga* might later be associated with *Quinquina* in another register. What appears to be indicated here is an extensive pattern of social interaction between the populations of these two Southern Channel Islands.

In regard to island-mainland relationships, the earlier years of islander conversion possess a greater number of cross channel marriages than do later years (see Table 1). A total of twelve native marriages between 1804 and 1813 may be documented in the mission registers, involving at least one spouse from the Southern Channel Islands. In only two of these marriages do both spouses originate from the same island; the remainder apparently reflect island-mainland links. Six additional native marriages, formed prior to the baptisms of the couple, were tabulated for the years following 1819. All of the latter, except one, represent interisland or intraisland marriages.

Unfortunately, most of the mainland villages listed in Table 1 have not been identified, based on current knowledge of Gabrielino ethnogeography. The data in Table 1 indicate a large number of marriages between the Gabrielino islanders and *Guaspet* people, but the *ranchería* location of the latter is unknown. Johnston (1962:17-18) and Almstedt (1982:21) confused *Guaspet* (or *Guaschna*) with an almost identical name appearing in the San Gabriel registers, apparently referring to a Serano *ranchería* located near San Bernardino. It is more probable that the *Guaspet* name is associated with individuals from a *ranchería* situated near San Pedro or Palos Verdes, the closest mainland localities to Santa Catalina Island.

The relatively early dates for the conversion of the *Guaspet*-islander couples suggests that these cases reflect residence on the mainland rather than the islands, because of the more active proselytizing of Mainland Gabrielino in the earlier period. If this assumption is true, then the fact that seven of eight of the *Guaspet* spouses are men might indicate a predominantly patrilocal residence pattern for cross-channel marriages.

TABLE 1: ISLAND GABRIELINO MARRIAGES DOCUMENTED IN THE MISSION REGISTERS

YEAR	HUSBAND'S NAME	ORIGIN	WIFE'S NAME	ORIGIN
1804	Pedro Poblano <u>Quiquiche</u>	<u>Geverovit</u>	Josefa Poblana	<u>Pimuvit</u>
✓ 1804	German <u>Nonoroijunaz</u>	<u>Pimubit</u>	Germana	<u>Pimubit</u>
✓ 1805	Pio <u>Chapray</u> (Saplay) (Capitán de Humaliu)	<u>Juyà</u>	Pia <u>Siliyenahuan</u>	<u>Humaliu</u>
✓ 1805	Graciano <u>Joronivit</u>	<u>Guaspet</u>	Graciana	<u>Quinquina</u>
✓ 1805	Fausto <u>Pamai</u>	<u>Guaspet</u>	Fausta	<u>Pimunga</u>
✓ 1805	Rustico <u>Trovinivit</u>	<u>Quinquina</u>	Rustica	<u>Quinquina</u>
1805	Ambrosio <u>Sasabaigaibit</u>	<u>Pimunga</u>	Casilda	<u>Guaspet</u>
1805	Cristoval <u>Sucaraquit</u>	<u>Guaspet</u>	Cristovala	<u>Pimuunam</u>
1806	Donulo <u>Tororveresaut</u>	<u>Guaspet</u>	Donula <u>Yliquipi</u>	<u>de la Ysla</u>
1811	Remigio <u>Quichauman</u>	<u>Pimubit</u>	Rosalía <u>Apariquiqui</u>	<u>Jujuabit</u>
1813	Antonio <u>Quiquiche</u>	<u>Guaschpet</u>	Antonia <u>Siguogmaguina</u>	<u>Pimubit</u>
1813	Rafael <u>Ayuisum</u>	<u>Guaspet</u>	Rafaela <u>Yumaijro</u>	<u>Pimubit</u>
1819	José María <u>Yamaot</u>	<u>Guaschna</u>	Josefa de Jesús <u>Ycaipo</u>	<u>Pimubit</u>
1822	Melchor <u>Husar</u>	<u>Piimu</u>	Bárbara <u>Suraryaque</u>	<u>Quinquipat</u>
1823	Marcos <u>Nara</u>	<u>Pimubit</u>	Magdalena <u>Yungré</u>	<u>Quinquipat</u>
1823	Juan José <u>Toro</u>	<u>Pimuna</u>	María <u>Namainat</u>	<u>Quinquipat</u>
1825	Roman José <u>Joyavit</u>	<u>Pimunga</u>	Josefa <u>Nanovobit</u>	<u>Quinquipat</u>
1826	Vicente <u>Echiriman</u>	<u>Quinqui</u>	Celia <u>Cayus</u>	<u>Quinqui</u>

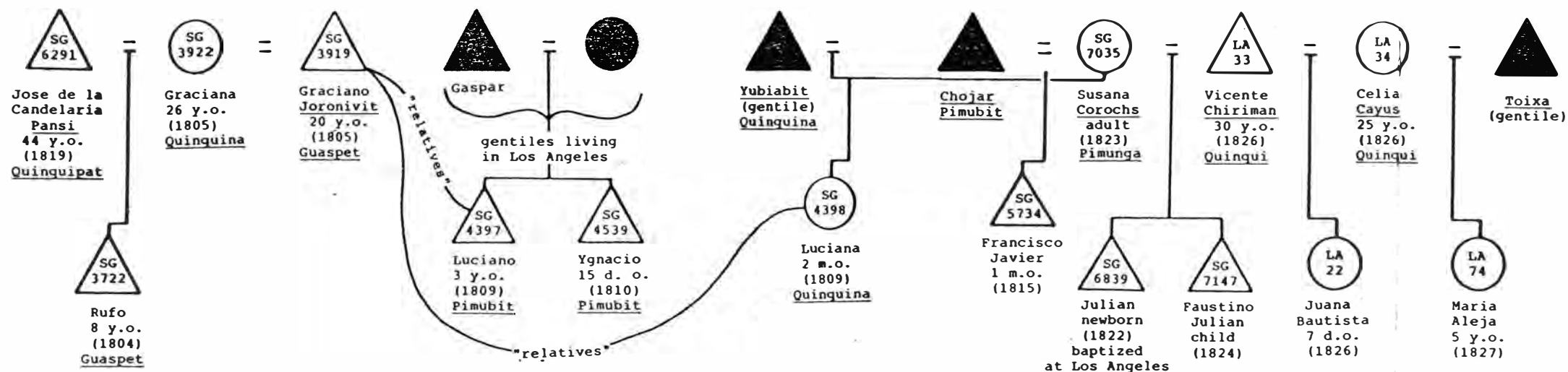
The only mainland *ranchería* name which may be identified with certainty is the southernmost Chumash village of *Humaliu* (Mallbu), where the chief, Pío *Chapray*, whose name was also recorded as *Saplay*, was apparently from Santa Catalina Island. The baptismal entry of Pío's daughter at Mission San Buenaventura states that he was from the *Ysla de Juyá*, which was the Chumash name for Santa Catalina Island⁵ (Brown 1967:45). The fact that *Humaliu*, the principal Chumash village of the Santa Monica Mountains region, had a Gabrielino Islander as chief attests to the importance of trade between the Chumash and Island Gabrielino, probably especially for the soapstone ollas and other utensils manufactured on Santa Catalina. It may also be that *Humaliu*, located near a linguistic boundary, held a mixed Chumash and Gabrielino population.

Mission register entries containing genealogical data may also be used to create kinship diagrams. Unfortunately, at Mission San Gabriel the missionaries were frequently too sparing in their comments regarding kin relationships among individuals, so that few connections outside nuclear families were identified. One observation which may be made is that a typical Gabrielino islander would frequently have been married several times, either because of divorce and remarriage or because of the death of a previous spouse. Figure 1 illustrates the most extensive kinship diagram I was able to reconstruct involving San Clemente islanders. The typical pattern of deuterogamy (sequential marriage) is apparent in this chart.

Another use of mission register data involves identification of political status for particular Gabrielino islanders. Besides Pío *Chapray*, who resided at *Humaliu*,

⁵ The Chumash name for Santa Catalina came from the word *huya*, meaning 'soapstone' (Applegate 1975:30).

Figure 1: Reconstructed Affinal and Consanguineal Relationships for a Group of Related Families from San Clemente and Santa Catalina Islands



Key to Figure 1

- △ Male
- Female
- = Marriage (or reproductive relationship)

SG 7147 Mission San Gabriel Baptism No. 7147

LA 33 Los Angeles Plaza Church Baptism No. 33

three islanders are mentioned as being *capitanes* (chiefs). These references to *capitán* status occurred in each instance in the baptismal entries of the chiefs' children. I was successful in locating the baptismal entry of only one of the chiefs mentioned, *Cano* of *Pimunga*, who was baptized as "Pastor" at Mission San Fernando in 1825. Another chief, *Juyibam*, is mentioned as the father of a *Pimubit* child, who was baptized in 1820 at Mission San Gabriel. The mother of this child, *Ramona Huitchi*, was later baptized at the Plaza Church in 1830. Her entry states that she was from *Quinqui*, indicating the probability that a chief from *Pimunga* had taken a San Clemente Island wife. A deceased *capitán* from *Quinquina*, named José Antonio, is mentioned in the baptismal entry of his son at Mission San Gabriel in 1832. However, I have been unsuccessful so far in locating a baptismal entry for this José Antonio in the registers. — cf #1618 José Antonio bapt. at Sr. Fernando

Mission Register Research Results: Patterns of Conversion and Acculturation

The process of conversion of the Gabrielino islanders was quite different than that of the Chumash islanders to the north. Among the Chumash, a wholesale migration occurred from the Northern Channel Islands to the missions within a short span in the middle of the second decade of the nineteenth century (Johnson 1982:68-69). From the available evidence, it does not appear that a similar pattern occurred for the Gabrielino islanders. Instead of going to the missions, people migrated from the Southern Channel Islands to settle first in an Indian community adjacent to the pueblo of Los Angeles. There they worked as servants and laborers for the Hispanic residents of Los Angeles, and then only gradually over the years did some become baptized and thereby have their names recorded in the mission and church registers.

The two missionaries stationed at Mission San Gabriel in 1814 summarized the situation as follows:

In the town and on the ranchos ... both men and women who are pagans assist in the work of the fields. Also they are employed as cooks, water carriers and in other domestic occupations. ... Since the pagan Indians are paid for their labor by a half or a third of the crops they remain constant in the service of their masters during the season of planting and harvesting. ... As a result of this ... [a] drawback arises, namely, that the [Indian] adults delay having themselves baptized. In the service of their masters they live according to their pagan notions and practices. This freedom which they lose by adopting Christianity, inspires them with a great disaffection for Christianity. The only thing we gain is baptizing the children in immediate danger of death; also some in the state of good health partially through the frequent visits which the missionary fathers make and partially through the good assistance which some of the masters of the Indians' childrens' parents offer for that purpose [Geiger and Meighan 1976:129].

Table 2 documents a total of 94 Indian adults⁶ from the Southern Channel Islands, who were baptized at the missions and at the Plaza Church of Los Angeles between 1789 and 1836. An additional 69 children were baptized during this same span, who were born to *padres gentiles* (unconverted parents) from the islands. It is apparent from noting the gentile parents' names, recorded in the baptismal entries of their children, that a number of islanders never did join the church, and many of those that were baptized, received the sacrament on their deathbed without ever having gone through a formal period of catechismal instruction.

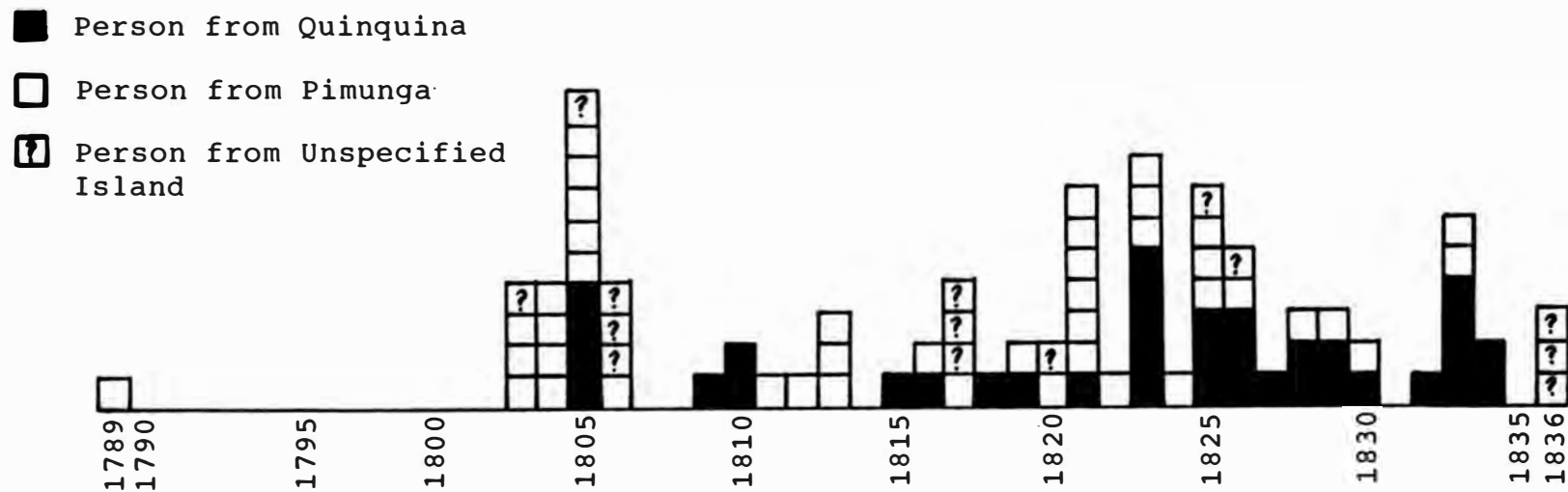
An examination of Figure 2 indicates that the baptisms of the majority of adult islanders did not really occur until the 1820s. Many of these were conditional baptisms for adults in danger of death. As noted previously, an earlier peak in 1805 probably represents islanders residing in mainland villages. The establishment of the Plaza Church at Los Angeles in 1826 allowed the islanders of the Indian community to

⁶ An "adult", according to the Mission Period definition, was someone ten years of age or older.

TABLE 2: ISLAND GABRIELINO BAPTISMS, 1789-1836

ORIGIN	MISSION SAN GABRIEL	MISSION SAN FERNANDO	PLAZA CHURCH LOS ANGELES	TOTAL
<u>Quinquina</u> (San Clemente Island)				
Men	10	2	9	21
Women	9	1	6	16
Children	11	0	14	25
Subtotal	(30)	(3)	(29)	(62)
<u>Pimunga</u> (Santa Catalina Island)				
Men	12	8	2	22
Women	15	2	3	20
Children	35	1	4	40
Subtotal	(62)	(11)	(9)	(82)
<u>De la Ysla</u> (Island Unspecified)				
Men	5	0	1	6
Women	5	1	3	9
Children	1	0	3	4
Subtotal	(11)	(1)	(7)	(19)
TOTAL	103	15	45	163

Figure 2: Baptismal Pattern for Adults from
San Clemente and Santa Catalina
Islands from 1789-1836



remain in homes near the pueblo without having to join the mission work forces. This apparently resulted in a greater number of baptisms for the remaining adult islanders.

At the end of 1830, a statistical summary of the population of the pueblo of Los Angeles was prepared, listing a total of 198 Indians living within the town, compared to 764 Hispanic citizens. Of the former the comment was made that "most domesticated Indians belong to San Luis and San Diego and some from the islands, with those that were born here; the Christians are from different missions below and islands" (Charles 1938: opp. 84; Robinson 1952:15-16).

The secularization of the missions between 1834 and 1836 brought an influx of former neophytes to Los Angeles. A census of 1836 lists 255 Indians in residence at the pueblo. The Indian barrio at Los Angeles created some management and health problems for the pueblo, according to the old archives of the town council meetings. Also, neighboring land owners sought to dispossess the Indians of their homesites, so they could expand their own holdings. In 1845, the Indian *ranchería* was relocated out of town by order of the city council. At the same time, a separate community, consisting of four households of islanders, known locally as the "village of Pipimares", was also removed. Whether or not these four island families joined the other Indians in the relocated *ranchería* is not documented in the city council records (Robinson 1952:16-22).

Tracing Descendants of the Gabrielino Islanders Beyond the Mission Period

Although the last historic reference of an intact community of islanders comes from the pueblo of Los Angeles in 1845, it is possible to trace descendants of the island people beyond the Mission Period by using a combination of census lists and mission/church register documents. At least four censuses are extant between 1836 and 1852, which list Indian residents. These are the 1836 *padrón* (Layne 1936), the 1844 *padrón* (Northrop 1960:362; Barton 1975:31), the 1850 federal census of the City and County of Los Angeles (Newmark and Newmark 1929), and the 1852 California State Census. Accurate cross-referencing between these censuses and the mission and church registers is a labor intensive task but may be accomplished through first reconstituting families using the church records and then comparing this data to families listed in the censuses. This method has proven to be successful in tracing the Chumash population through early census records for the Santa Barbara and Ventura County areas.

After the 1860s, U.S. census lists may also be used for genealogical investigations. However, some knowledge is required regarding where particular families were likely to be residing. Reservation census rolls began to be kept in 1885 and could prove useful for Island Gabrielino families who were incorporated into Indian reservations, like those at Morongo and San Manuel.

A final source for tracing Mission Indian descendants are the manuscript notes of the well-known anthropologist and linguist, John P. Harrington. Harrington's papers are now available on microfilm at several southland institutions, including the Santa Barbara Museum of Natural History, the Southwest Museum, and the University of California, Riverside. Harrington frequently recorded genealogical

information as it was provided by his consultants, not only for their own families, but also for other Indians whom they had known. I will cite briefly four examples which I have come across in Harrington's papers which pertain to Island Gabrielino descendants.

Two of these examples come from Harrington's principal Fernandeano consultant, Sétimo López. Sétimo told Harrington about a Santa Catalina Island woman named María, who had once lived at Calabasas, married to a Mexican man named Saldaño. She had a brother named "Chari". The second island descendant mentioned by Sétimo was his own half-brother known as Martín Violín. Martín Violín's father was Nicanor Guandía, who was of Santa Catalina Island descent. Martín Violín moved to the Santa Barbara area where he worked for the Ortega family at Rancho Tajiguas (Hudson 1979:116-117). Martín told Fernando Librado, one of Harrington's principal Chumash consultants, that San Clemente Island was inhabited by a mixture of Gabrielinos and Fernandeanos (Hudson 1978:27).

Two other examples of island descendants who are documented in Harrington's notes are José María Zalvidea, also known as José Varoja or José Verrujas, and Felicitas Montaña (Harrington 1942:5; Mills and Brickfield 1986:67-70). Both of these Gabrielino Indians of partial island descent served as principal consultants to Harrington, and Zalvidea also provided linguistic data to other early anthropologists as well (Gifford 1922; Kroeber 1907, 1909; Heizer and Nissen 1973:21).

One of Zalvidea's statements to Harrington may be cited as an example of how Harrington's notes may dovetail with mission register data:

The grandfather of José Zalvidea was *'ukimovit*. He was a Indian from *pimu'nga*. He wore nothing but a breechcloth [Hudson and Blackburn 1985:59].

The San Gabriel and Plaza Church registers record several children born to an islander from *Quinquina* named *Aquimobit*, which is how *'ukimovit* may well have been written by a Spanish speaker. Given the name similarity, this man would be a good candidate for José María Zalvidea's grandfather, but further research would be necessary to confirm this identification. If they are the same, then Zalvidea's grandfather seems to have been from San Clemente Island, rather than Santa Catalina. Harrington's records indicate that Zalvidea had a son at Morongo Reservation, suggesting the possibility that San Clemente Island descendants may still reside in that area.

Conclusion

The results of this survey of San Clemente Island ethnohistory have brought into focus some interesting observations regarding the Gabrielino islanders. Only two historic records have been located which represent direct encounters with Indian people still residing on the island. The first of these by Fr. Juan Vizcaíno in 1769 is the most detailed, but primarily describes aspects of material culture and subsistence which could be gleaned from only a few days observation. The second account by Richard Cleveland in 1803 consists only of a paragraph mentioning a group of eleven people living in a cave, who could have been the island's last inhabitants.

The earliest ethnographic data on native terminology for San Clemente Island indicates that it was called *Kinkipar* or *Kinkin* by the Gabrielino and Chumash respectively. This information allows us to correlate San Clemente Islanders with

people baptized from *Quinquina* (also called *Quinqui*) in early nineteenth century mission and church records. Family relationships between people from *Quinquina* and other Gabrielino indicate that the greatest amount of social interaction occurred with people from *Pimunga*, Santa Catalina Island. Marriages documented between mainland villages and the Southern Channel Islands indicate that *Guaspet* Indians (i.e. people from a village called *Guaschna*) interacted most frequently with the islanders.

Mission register data also documented a different pattern of emigration for the Gabrielino islanders compared to the Chumash islanders. Whereas people from the Northern Channel Islands appear to have entered the missions in one major migration covering only a few years with a peak in 1816, the inhabitants of the Southern Channel Islands seem to have left their homes to settle first in their own community adjacent to the pueblo of Los Angeles. There they worked for the hispanic settlers of the Los Angeles area and only gradually did some of their number embrace the Catholic faith. Most baptisms of adult islanders occurred after 1820, and then, even after their conversion, many continued to live at Los Angeles instead of moving to the missions. The islander community gradually dwindled in size but remained intact and somewhat separated from other Indians residing in the Los Angeles *ranchería* until 1845, when they were forced to abandon their homes.

It is possible to trace descendants of the Gabrielino islanders using a combination of ecclesiastical records of baptisms, marriages, and burials; various census records; and genealogical and historical data recorded by ethnographers. Using mission register data, information recorded by J. P. Harrington from José Zalvidea suggests that the latter's grandfather may have come from San Clemente Island.

Further research will be necessary to verify this tentative conclusion, but the example serves to illustrate how linkages between the past and present may be made.

Annotated Bibliography

A. Ecclesiastical Records

Mission and church registers utilized for this study were photocopies on file at the Santa Barbara Mission Archive Library. The original registers for Missions San Gabriel and San Fernando and the Plaza Church are located at the Chancery Archives of the Archdiocese of Los Angeles at Mission San Fernando. Microfilm of most of these registers exists at the Genealogical Society in Salt Lake City (Barton 1975).

1. Mission San Gabriel Registers

Baptisms I, 1771-1794
Baptisms II, 1794-1819
Baptisms III, 1820-1855
Marriages I, 1774-1855
Burials I, 1771-1819
Burials II, 1819-1872
Padrón, 1824

Sizable gaps are present in the second and third books of baptisms for 1816-1818 and 1819-1820, because of missing pages. A total of 658 entries are thereby missing for these years.

2. Mission San Fernando Registers

Baptisms, 1797-1855
Marriages, 1798-1854
Burials, 1798-1852

Extracted copies of these registers, prepared by Thomas Workman Temple, were the major source consulted for this study.

3. Los Angeles Plaza Church Registers

Baptisms I, 1826-1848
Burials I, 1826-1852

Baptismal and burial registers for the Plaza Church continue beyond the dates listed here and have been microfilmed for the years through 1920. Marriage registers for the Plaza Church cover the years from 1840 through 1910. (Barton 1975).

B. Census Records

1. Los Angeles *Padrones*, 1836 and 1844

These two early census records of the Los Angeles District include Indian as well as non-Indian residents. The 1836 and 1844 *padrones* are bound together as Volume 3 1/2 of the Los Angeles archives, and both have been microfilmed by the Genealogical Society (Northrop 1960; Barton 1975). A facsimile reproduction of the 1836 *padrón* was published in *The Quarterly of the Historical Society of Southern California* in Volume 43, Number 3, in 1936.

2. California State Census, 1852

Dissatisfaction with the federal census of 1850 led the California State legislature to undertake their own census. The 1852 state census thereby constitutes a check on information contained in the 1850 federal census and included more Indians than did the federal census. The California State Library has microfilm copies of the original 1852 census and of typewritten transcripts copied in 1935 by the Genealogical Records Committee of the Daughters of the American Revolution of California.

3. Federal Census Records

Federal census records for 1850, 1860, 1870, 1880, 1900, and 1910 have been microfilmed and are available to researchers at major libraries and at the U.S. National Archives and Records Service in Laguna Niguel, California.

4. Indian Census Records

Reservation census rolls are available on microfilm from the National Archives, covering the years 1885 to 1940. These documents are useful for tracing Indian descendants who became associated with federally recognized tribes in California.

5. Roll of California Indians

In 1928 the Bureau of Indian Affairs began recording a roll of California Indians, including non-reservation Indians as well as members of federally recognized tribes. The purpose of the roll was to reimburse California Indian descendants for land promised under the 1851-1852 treaties, which were later never ratified by Congress. Subsequent legislation authorized further payments, which caused the roll to be reopened. Since 1972 the roll has been closed. The enrollment records for 1928-1932 are in the National Archives. The name, ancestry, age, and address for each applicant are included in these records.

C. Ethnographic Notes

Unpublished Gabrielino information may be found primarily in the manuscript collections of three anthropologists who worked in California, J. P. Harrington, C. H. Merriam, and A. L. Kroeber.

1. John P. Harrington

Most of Harrington's Papers at the National Anthropological Archives pertaining to his Southern California fieldwork have been published on microfilm by the Smithsonian Institution. Smaller collections of his unpublished papers are at the Santa Barbara Museum of Natural History and the Southwest Museum. A guidebook to the Smithsonian microfilm is available (Mills and Brickfield 1986). Harrington's papers represent the largest body of unpublished ethnographic data pertaining to the Gabrielino. Two of his principal Gabrielino consultants were partially of island descent: Felicitas Montaña and José Zalvidea.

2. C. Hart Merriam

Merriam twice interviewed José Zalvidea at the San Manuel Reservation and referred to him as the "Santa Catalina Id. man". Merriam's unpublished papers are in holdings at the Bancroft Library and the Library of Congress.

3. Alfred L. Kroeber

Kroeber's linguistic notebooks, including information from José Zalvidea, are located at the University of California, Berkeley, at the Survey of California and Other Indian Languages and at the Bancroft Library.

D. Printed Sources

1. Almstedt, Ruth

1982

San Gabriel Mission Rancheria Names. In "Appendix I" to *A Partial Index to the Mission San Gabriel Baptism, Marriage, and Death Registers* by Jeanne Muñoz, pp. 15-23. [Report submitted to the U.S. Army Corps of Engineers, Los Angeles District.] Archaeological Resource Management Corporation, Garden Grove.

Almstedt used a list of village names from the San Gabriel Mission registers compiled by Stella Clemence (Merriam 1968:103-121) to identify variant spellings. She also attempted to differentiate between Gabrielino and Serrano villages based on placename data collected by previous researchers. Almstedt's information was then used as a basis for coding village names in Muñoz's computer file of data on Indians listed in the San Gabriel registers. Unfortunately, Almstedt did not catch several errors in Clemence's original compilation, confusing villages with similar names.

2. Applegate, Richard N.

1975

An Index of Chumash Placenames. In: "Papers on the Chumash." *San Luis Obispo Archaeological Society Occasional Paper* 9:21-46.

The Chumash names for the southern Channel Islands are contained in this publication. The Chumash name for San Clemente Island should be written *qinq'i* in linguistic orthography.

3. Bancroft, Hubert Howe

1886

History of California, Vol. 1, "1801-1824". San Francisco: The Book Company.

Bancroft's work contains several notes pertaining to early nineteenth century descriptions of the Southern Channel islanders. Unfortunately, some of Bancroft's references to Santa Catalina Island were mistaken, actually based on documents describing Santa Cruz Island's population instead.

4. Barton, Noel R.
1975 Genealogical Research in the Records of the California Spanish Missions. *Genealogical Journal* 4(1):13-33).

Barton's list summarizes the Genealogical Society's microfilm holdings of vital records of the California Missions. He also notes which registers are still extant, what years are covered by each, and where the originals may be found. In some cases, though, the original registers have since been moved to central repositories and are no longer located where Barton's list reports them to be.

5. Bolton, Herbert Eugene
1963 *Spanish Exploration in the Southwest, 1542-1706*. New York: Barnes and Noble.

Bolton provides translations of the Cabrillo narrative and Vizcaíno's journal, which provide the earliest descriptions of Santa Catalina islanders.

6. Charles, W. N.
1938 Transcription and Translation of the Old Mexican Documents of the Los Angeles County Archives. *Quarterly Publication of the Historical Society of Southern California* 20(2):84-88.

A table presented in Charles's article translates an 1830 statistical summary of the population residing in the Los Angeles District. Comments about the islanders residing in the district are included.

7. Cleveland, Richard
1885 *Voyages and Commercial Enterprises of the Sons of New England*. New York: Leavitt and Allen Publishers.

Cleveland, who visited the California coast on the *Lelia Byrd*, provides a brief description of a remnant Indian population on San Clemente Island in 1805.

8. Geiger, Maynard, and Clement W. Meighan
1976 *As the Padres Saw Them: California Indian Life and Customs as Reported by the Franciscan Missionaries, 1819-1815*. Santa Barbara: Santa Barbara Mission Archive Library.

This book contains the missionary replies to a questionnaire from the Spanish Crown regarding the California Indians. The replies by the San Gabriel missionaries include a description of a number of unconverted Indians (which included many islanders), who were remaining away from the missions, residing on private ranchos and in the pueblo of Los Angeles.

9. Gifford, Edward W.
1922 California Kinship Terminologies. *University of California Publications in American Archaeology and Ethnology* 18:1-285.

The identified Gabrielino kinship terms include a short list obtained from José Zalvidea, an island descendant, who was known as "José Varoja" to Gifford.

10. Harrington, John P.
1942 Cultural Element Distributions: XIX, Central California Coast. *Anthropological Records* 7(1).

Harrington's terse listing of characteristic traits of Gabrielino culture include information from José Zalvidea and Felicitas Montañó, who were partially of island descent.

11. Harrington, John P.
1978 *Chinigchinich: A Revised and Annotated Version of Alfred Robinson's Translation of Father Gerónimo Boscana's Historical Account of the Beliefs, Usages, Customs, and Extravagancies of the Indians of this Mission of San Juan Capistrano Called the Acagchemen Tribe*. Banning: Malki Museum Press.

This is a reprinting of Harrington's 1933 annotations of Alfred Robinson's translation of Fr. Boscana's early nineteenth century description of Juaneño culture. Many of Boscana's observations are relevant to Gabrielino lifeways. On page 103 Harrington notes that the Juaneño name for an island Indian would be *pipiim'ar*.

12. Heizer, Robert F.
1952 California Indian Linguistic Records: The Mission Indian Vocabularies of Alphonse Pinart. *Anthropological Records* 15(1):1-84.

In 1878, Alphonse Pinart recorded the native name of San Clemente Island as *Kin kin* from information provided by two elderly Indians, who had been born on Santa Cruz Island.

13. Heizer, Robert F.
1955 California Indian Linguistic Records: The Mission Indian Vocabularies of H. W. Henshaw. *Anthropological Records* 15(2):85-202.

In 1884, Henry Henshaw obtained the Ventureño Chumash names for the Southern Channel Islands with the assistance of Juan Estevan Pico, whose mother was Chumash. Pico wrote the native name of San Clemente Island as *Qin-qin*.

14. Heizer, Robert F.
1968 The Indians of Los Angeles County: Hugo Reid's Letters of 1852. *Southwest Museum Papers* 21.

Hugo Reid married a Gabrielino Indian woman and described her culture in a series of letters published in 1852. His writings consist of the most valuable early information on Indians in the Los Angeles area. Reid recorded the Gabrielino name of San Clemente Island as *Kinkipar*. On page 18 of this publication, there appears a photograph by C. Hart Merriam of José Zalvidea, who may have been of San Clemente Island descent.

15. Heizer, Robert F., and Karen M. Nissen
1973 *The Human Sources of California Ethnography*. Berkeley: Archaeological Research Facility.

This publication lists many of the consultants providing Gabrielino data to early ethnographers. José Zalvidea, born in 1847, also known as José Varojo, was a major consultant to several anthropologists and was of partial Island Gabrielino descent.

16. Hudson, Travis
1978 Some J. P. Harrington Notes on the "Lone Woman" of San Nicolas Island. *The Masterkey* 52(1):23-28.

Hudson's presentation of some of Harrington's notes about the famous "Lone Woman" of San Nicolas Island also includes information regarding Martín Violín, an Indian of Santa Catalina Island descent.

17. Hudson, Travis
1979 *Breath of the Sun: Life in Early California as Told by a Chumash Indian, Fernando Librado, to John P. Harrington*. Banning: Malki Museum Press.

More information about Martín Violín, who was of Santa Catalina Island descent, is included in this compilation of reminiscences provided by one of Harrington's principal Chumash consultants.

18. Hudson, Travis, and Thomas C. Blackburn
 1985 *The Material Culture of the Chumash Interaction Sphere*, Vol. 3, "Clothing, Ornamentation, and Grooming."
 Menlo Park: Ballena Press and the Santa Barbara Museum of Natural History.

This volume and others in this series include data provided by Harrington's Gabrielino consultants. José Zalvidea's grandfather, who was from Santa Catalina or San Clemente Island, is mentioned on page 59.

19. Johnson, John R.
 1982 *An Ethnohistoric Study of the Island Chumash*. M.A. Thesis. University of California, Santa Barbara.

This thesis provides an annotated review of early ethnohistoric descriptions of both the Southern and Northern Channel Island populations. Other chapters provide mission register data on the Chumash islanders, which can be compared to similar data in this report on the Gabrielino islanders.

20. Johnston, Bernice Eastman
 1962 *California's Gabrielino Indians*. Los Angeles: Southwest Museum.

Johnston's publication provides a good summary of Gabrielino culture and was based to a large extent on Harrington's unpublished fieldnotes. Johnston provided a chapter summarizing the Island Gabrielino. She also attempted to correlate many of the *ranchería* names in the mission registers with ethnographically recorded placenames.

21. Kelsey, Harry
 1986a Finding the Way Home: Spanish Exploration of the round-Trip Route across the Pacific Ocean. *The Western Historical Quarterly* 17(2):145-164.

Kelsey's article surveys sixteenth century attempts to establish the round-trip route later used by the Manila galleons. The trip which was finally successful in establishing an eastward route from the Philippines back across the Pacific, resulted in a brief mention of Santa Catalina Island, then known as San Salvador.

22. Kelsey, Harry
1986b *Juan Rodríguez Cabrillo*. San Marino: Huntington Library.

Kelsey's research on Cabrillo has fleshed out the background of the man who first explored California's coastline for Spain. Cabrillo named San Clemente Island *La Victoria* after one of his ships. Kelsey also provides convincing arguments that Cabrillo's fleet may have wintered on Santa Catalina Island, and it was there that he died and was buried.

23. Kroeber, Alfred L.
1907 Shoshonean Dialects of California. *University of California Publications in American Archaeology and Ethnology* 4(3):66-165.

Kroeber's consultant for his Gabrielino vocabulary was José Zalvidea, whom he calls "José Varojo", partially of island descent.

24. Kroeber, Alfred L.
1909 Notes on Shoshonean Dialects of Southern California. *University of California Publications in American Archaeology and Ethnology* 8(5):235-269.

Kroeber again used data from José Zalvidea in this article, which was intended as a supplement to his 1907 study.

25. Kroeber, Alfred L.
1925 Handbook of the Indians of California. *Bureau of American Ethnology Bulletin* 78. Washington, D.C.

Kroeber's classic treatise on the California Indians contains only a few brief mentions of San Clemente Island, whose culture, he says, was connected to that of Santa Catalina Island.

26. La Lone, Mary
1980 Gabrielino Indians of Southern California: An Annotated Ethnohistoric Bibliography. *Institute of Archaeology Occasional Paper* 6. University of California, Los Angeles.

La Lone's compilation of bibliographic sources on the Gabrielino is a very useful reference with good summaries for each item listed. However, several important references containing data on San Clemente Island were overlooked. These include Cleveland (1885) and Woodward (1959).

27. Layne, J. Gregg
1936 The First Census of the Los Angeles District. *Quarterly Publication of the Historical Society of Southern California* 18(3):81-99.

Appended to Layne's article is a facsimile reproduction of the 1836 *padrón* of Los Angeles and vicinity. Indian residents are listed in a separate section of the *padrón* by Spanish name. Their age, profession, place of residence, and mission or tribe of origin are also listed. Although only one woman is specifically identified as an *Ysleña*, undoubtedly other islanders are included with "S. Gabriel", "Angeles", or "Gentil" listed as their origin.

28. McKusick, M. B., and C. N. Warren
1959 Introduction to San Clemente Island Archaeology. *Archaeological Survey Annual Report*, "1958-1959", pp. 105-183. University of California, Los Angeles.

McKusick and Warren describe a collection of Mission Period artifacts excavated from Big Dog Cave in 1932 by Arthur Woodward. Big Dog Cave was probably the residence of the group of eleven Indians seen by Cleveland and the crew of the *Lelia Byrd* in 1803.

29. Merriam, C. Hart
1968 Village Names in Twelve California Mission Records. *Reports of the University of California Archaeological Survey* 74. Berkeley: Archaeological Research Facility.

This publication reproduces lists of *ranchería* names from the mission registers assembled by Stella Clemence for Merriam. Clemence only reviewed the San Gabriel baptismal registers through 1815. She misread the Spanish 'Q' as 'G' and thereby confused people from San Clemente Island, recorded under the names *Quinquina* and *Quinquipat*, with people from a village in the Covina area, recorded as *Guinivit*.

30. Mills, Elaine L., and Ann J. Brickfield
1986 A Guide to the Field Notes: Native American History, Language and Culture of Southern California/Basin. *The Papers of John Peabody Harrington in the Smithsonian Institution, 1907-1957*, Vol. 3. White Plains: Kraus International Publications.

This publication was prepared as a guide to the microfilm publication of J. P. Harrington's papers from Southern California and the Great Basin. Harrington's consultants are identified, and the general contents of each reel are described. Five reels contain Harrington's notes from his Gabrielino and Fernandeno consultants. Harrington worked with José Zalvidea and Felicitas Montaña, both of whom were of Island Gabrielino

descent, at a number of occasions between 1914 and 1922.

31. Muche, James F.

1977 Initial Survey--Manila Galleon San Pedro. *Search: The Journal of Undersea Archaeology, Maritime History, and Related Fields of Study* 1(2):13-33.

This article provides an initial description of an underwater archaeological discovery of a shipwreck believed to be a Manila galleon which sank off Santa Catalina Island in 1598.

32. Muche, James F.

1978 Manila Galleon San Pedro: Second Survey. *Search: The Journal of Undersea Archaeology, Maritime History, and Related Fields of Study* 3(2):5-14.

This is the report of the second season's investigation of the purported Manila galleon wreck.

33. Muche, James F.

1981 Manila Galleon San Pedro: Subsequent Surveys. In *In the Realms of Gold: The Proceedings of the Tenth Conference on Underwater Archaeology*, W. A. Cockrell (editor), pp. 45-56. San Marino: Fathom Eight.

This report summarizes several seasons' explorations at a shipwreck believed to represent the remains of a Manila galleon. The historical documentation relating to this incident are mentioned, but have never been published, tending to wrap this archeological venture in mystery.

34. Muñoz, Jeanne

1982 *A Partial Index to the Mission San Gabriel Baptism, Marriage, and Death Registers* [Report submitted to the U.S. Army Corps of Engineers, Los Angeles District.] Archaeological Resource Management Corporation, Garden Grove.

Muñoz prepared a complete listing of computer data extracted from Mission San Gabriel's registers for the years 1771-1820. Some cross-referencing of baptismal data to marriage and burial information was also accomplished. Village names were coded based on Almstedt's identifications (Almstedt 1982), which in turn relied on Clemence's list (Merriam 1968).

35. Newmark, Maurice H., and Marco R. Newmark

1929 *Census of the City and County of Los Angeles, California for the Year 1850*. Los Angeles: The Times-Mirror Press.

This transcription of the 1850 federal census of Los Angeles contains the names of a number of Indian residents, many of whom could likely be identified using mission register information and other historical data.

36. Northrop, Marie E.

1960 The Los Angeles Padron of 1844. *The Historical Society of Southern California Quarterly* 42(4):360-417.

Northrop's transcript of persons listed in the 1844 *padrón* omits the Indians. She notes that 650 Indians are listed in the original manuscript, but "because they had no surnames, it was difficult to distinguish among them and establish relationships." A microfilm copy of the original census is available from the Genealogical Society in Salt Lake City.

37. Rechtman, Robert B.

1985 *The Historic Period Occupation at the Aboriginal Site of Ledge, San Clemente Island: An Analysis of Historical Artifacts*. M.A. Thesis. University of California, Los Angeles.

Rechtman describes Mission Period artifacts excavated from the Ledge Site on San Clemente Island and suggests that a contingent of Indian fugitives from the missions may have brought them there.

38. Robinson, W. W.

1952 *The Indians of Los Angeles: The Story of the Liquidation of a People*. Los Angeles: Glen Dawson.

Using early city council records from the pueblo of Los Angeles, Robinson documents the fate of the Indian *ranchería* located adjacent to the pueblo. The early records also mention the existence of a community of *Pipimares*, or island Indians, whose households were situated somewhat apart from the other Indians.

39. Temple, Thomas Workman

n.d. [Extracts from Mission San Fernando's baptismal, marriage, and burial registers.] The Thomas Workman Temple Collection. Chancery Archives of the Archdiocese of Los Angeles, Mission San Fernando.

Temple transcribed information from all baptismal entries at Mission San Fernando which pertained to converted Indians. He also transcribed marriage information and some burial entries.

40. Wagner, Henry R.

1929 *Spanish Voyages to the Northwest Coast in the Sixteenth Century.* San Francisco: California Historical Society.

Wagner freshly translated the Cabrillo narrative and included a facsimile reproduction of that manuscript. He also translated Cermeño's report of travel along the California coastline and Fr. Ascención's journal of Sebastián Vizcaíno's voyage, which contains excellent descriptive material on the native culture of Santa Catalina Island.

41. Wagner, Henry R.

1937 *The Cartography of the Northwest Coast of America to the Year 1800R.* Berkeley: University of California Press.

This publication describes and reproduces maps and charts used by early European navigators, including those which depict California's offshore islands.

42. Wagner, Henry R.

1941 *Juan Rodríguez Cabrillo: Discoverer of the Coast of California.* San Francisco: California Historical Society.

This publication brought together Wagner's research on Cabrillo contained in his earlier publications.

43. Windle, Ernest

1931 *Windle's History of Santa Catalina Island.* Avalon: The Catalina Islander.

This history of Santa Catalina Island by the man who was Avalon's newspaper editor and local judge contains some interesting tales about the Indians and reproduces information on the native islanders from some baptismal and burial entries copied at Mission San Gabriel. Not all of Windle's transcribed entries stand the test of double-checking back to the original registers, and some pertain to San Clemente islanders, not the Santa Catalina Indians. A second edition of Windle's work was published in 1940.

44. Woodward, Arthur

1941 Communication to "Notes and News". *American Antiquity* 6:284-285.

This notice contained Woodward's first synopsis on his excavations at Big Dog Cave, where many Mission Period artifacts were recovered (see also McKusick and Warren 1959).

45. Woodward, Arthur
1959 *The Sea Diary of Fr. Juan Vizcaíno to Alta California, 1769.* Los Angeles: Glen Dawson.

Fr. Vizcaíno's journal provides an excellent, although brief, ethnohistoric description of Indians encountered near Pyramid Cove on Santa Catalina Island. Woodward's introduction provides some additional data about artifacts recovered at Big Dog Cave.

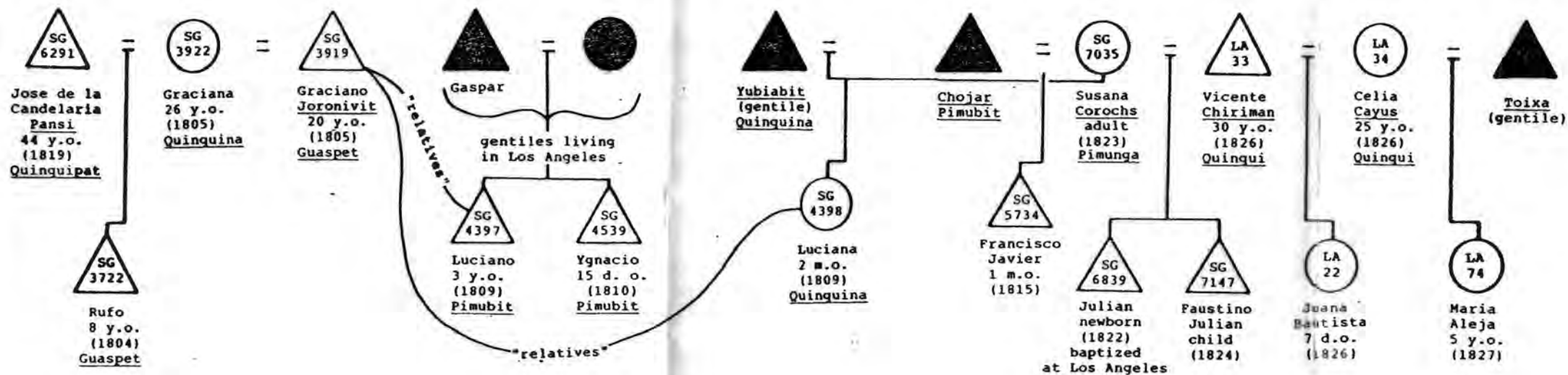
46. Zahniser, Jack L.
1981 *The Prehistory of San Clemente Island: Prolegomena.* In *The Cultural Resources of San Clemente Island, California.* [Draft report prepared for the Naval Air Station, North Island, San Diego.] Chambers Consultants and Planners, Stanton, California.

Zahniser assembled several of Harrington's notes from his Gabrielino and Juaneño consultants regarding placenames applied to San Clemente Island.

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Figure 1: Reconstructed Affinal and Consanguineal Relationships for a Group of Related Families from San Clemente and Santa Catalina Islands



Key to Figure 1



Male



Female



Marriage (or reproductive relationship)

SG 7147 Mission San Gabriel Baptism No. 7147

LA 33 Los Angeles Plaza Church Baptism No. 33